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The AMERICAN FRIEND

[SEPTEMBER 15, 1949]

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When Is Our Faith Living?
Wilmer A. Cooper

From Wilmington Friends
Annual Sessions

Your Child and You
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Editorial on Poetry
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In Visitation
Harold Chance

YOUNG FRIENDS AT OSKALOOSA
EDITORIAL

The Devotional Life . . . A Page of Personal Helps

WHAT IS INTERVISITATION?

The Devotional Life Requires a Fellowship of Loving Kindness

Among Friends it is a practice so old and well accepted that it will open almost any door.

It is developing a concern so strong and urgent that one must give expression to it.

It is knowing a love for all Friends, everywhere, which makes you equally at home in a Friends Church or a quiet Meeting.

It is speaking from a pulpit or leading a prayer meeting or waiting for a like opportunity which may not come.

It is giving your message with fervor and knowing in the end, sometimes, that you have failed; sometimes, that you have succeeded in a modest way.

It is speaking at appointed meetings, going home with Friends' families, visiting until midnight, sleeping in a bed some other member of the family has given up for you, rising early for breakfast, calling during the day on families in the neighborhood, and speaking at another meeting in the evening.

It is saying goodbye to your family and spending night after night in a cheap hotel room when you long for the comfort and fellowship of home, or riding a train or bus to get on to your next appointment.

It is sowing the seed, knowing full well that some will fall on stony or fallow ground, but knowing also that some will fall on good ground and take root and bear fruit a hundredfold.

It is sitting up all night with a sick farmer and then slipping into his overalls just before dawn and going out to do the milking, and thanking God you grew up on a ranch.

It is blessing God for a concern and an opportunity to express it, and for the right to call hundreds of Friends by their first names, and knowing a common fellowship as you grasp each other's hands.

It is carrying a thousand confidences and heartaches—it is writing hundreds of letters and getting replies marked, "Personal, please destroy," because the writer does not want his letter placed in a public file.

It is praying for years to get an invitation to a hesitant Church or Meeting and then praying for strength and wisdom to say just the right thing in the right way when the invitation does come, knowing that in your own strength you can accomplish nothing.

It is building a new faith and understanding through all the warp and woof of a divided Society.

It is leading men to Christ and leaving them there to be taught of Him.

It is building a social testimony, a racial testimony, a peace testimony, in a day when it is difficult to live these out in daily practice.

It is watching a new drawing together of Friends; a new seeking after mystical union with God.

It is watching colored boys and girls find their rightful place in our schools and Meetings.

It is watching young Friends bear their peace testimony in a new and vital way.

IT IS DARING TO DREAM A DREAM

We see a day coming when there will be a true Society of Friends. This does not necessarily mean all will worship in the same way or hold exactly the same belief, but we shall be in loving fellowship, one with another.

We see a day coming when color will no longer be a barrier to membership in our Society. Our Meetings will be a sacred gathering place for those from the East and from the West, from the North and from the South, and color will form a harmony, not a discord.

We see a day coming when peace with us will be more than an ancient tradition. It will be a living reality leavening the hard lump of hatred in a fear-ridden world.

In all of this, intervisitation will play its part — intervisitation under the leadership of the Spirit of Christ.

HAROLD CHANCE

He comes to us as One unknown, without a name, as of old, by the lakeside, He came to those who knew Him not. He speaks the same word: "Follow thou Me!" And sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, be they wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is.

Albert Schweitzer in
The Quest of the Historical Jesus

Close the Gospels for ever, erase the name of Jesus from the literature and the memory of men, and a dark shadow falls upon the world. A view of God, full of solace and comfort disappears, and we are left to brood helpless once more over the mysteries of space and time. The divine music ceases, and we hear again the roar and clang of the machinery of the universe.

John Wilhelm Rowntree

Religion is a lively attitude toward truth, and a putting of first things first. A sense of humor is a lively attitude toward the truth, and a putting of second things second.

Moses Bailey in *The Friend*

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E. Merrill Root ..... Editor of Poetry

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Editorial . . .

Young Friends at Oskaloosa

WE must write again as in 1947 that this was not just another conference. It was different. Ordinarily Young Friends conferences are set up to examine the *application* of our faith. This one was set up to examine the *nature* of our faith.

It was heroic in concept, for such a program of discussion offered the risk that it would end either in a muddle of confusion or in deeper set and more emotionally felt differences among Friends. Certainly no point of view was excluded. Young Friends from several areas of geography and thought were not only tolerated, but also heard.

Following an evening address the entire group next day, after morning worship circles, united in a panel discussion led by six persons. These six persons also represented "areas" of Friends. Generally they were the older Young Friends. Seated panel-wise on the platform before the group they debated or considered informally the points raised by the speaker of the previous evening. There were some brilliant exchanges, enlightening and obviously appreciated. Finally the discussion was turned to the two hundred assembled Friends, mostly young and a few not so young. Following the panel the conference divided into sixteen groups for a more intimate and free discussion. For five days five topics were thus treated, first on the nature of our faith and finally on its application.

No one can draw up a balance sheet showing the effectiveness of the conference in the lives of all attenders. Probably there were some who left those sessions confused, but one could hardly feel that the central impact of this experience was less than wholesome. It is probably one of the most significant conferences in several years. There was a real sense in which it represented the culmination of currents of thought, sensed throughout the life of Friends. It was timely and it came from the times and the moods of thought in which Christians in general are working.

Some Friends might think of it as being too theological in character. From the point of view of this observer the conference was not irrelevant. Rather its relevance was fundamental in nature. Call the idea theological or not, it is time that we realize that a "theology" of some kind is not irrelevant to life and work. Rather, theology is an attempt to make life and experience intelligent and intellectually available. It is straight, hard, realistic thinking about our faith. Quakers often have either dodged it, or not believed in it, or else have built a structure of "theology" that would not bear testing. This is no plea to try writing final creeds for every one, but it is a suggestion that faith and our best intellectual qualities should meet one another. Neither a rigid creedalism that trusts in words more than in life and experience, nor a formless sentimentalism will suffice.

What did the conference say on these questions of faith? In this issue the first instalment of one address is given. Other addresses will follow during the next several weeks. Young Friends who attended will be reviewing these again, and they hope that other Friends will read the words which were yet more alive when they came from these persons who were present, living and speaking to them. The conference did not "adopt" statements, therefore these addresses are the best that can be offered in a printed review. The grand spirit evident in the discussions were fully as important as their content.

Dare we say it to older Friends—we doubt whether a conference of Friends whose age range is much higher could have achieved such a high level of fellowship in discussions. To this reviewer the reality of Christ as the answer to our human needs and world problems loomed increasingly as the great inevitable of our faith. The inner witness and the external guidance of the historic Jesus and of the Scriptures became an interlocking assurance.

The conference of 1947 was important. It carried a mood of concern and commitment. This conference of 1949 put substance into searching minds and gave the concerns foundation and solidity. An older Friend observing might widely miss the mark, in the estimate of some of the younger Friends. Let it be said also that the emphasis was by no means unrelated to the moods of the time, evident in the formation of the World Council of Churches and the inter-church gatherings which Young Friends have attended.

Our Young Friends are meeting other young Christians, and minds are inspiring minds. Our Quaker colonialism disappeared physically, years ago. The mental "colonialism" is due for an "invasion." We should know what is happening and rise in welcome to a new day in which we shall both give and receive —freely!

Our "ists," "isms" and "ites"

CURRENTS of thought swirl around an idea. The proponent of the idea may not intend that it should become hardened into a fixed or set pattern, or even to be labeled with a name. If it is interesting or challenging, language tends to identify it by a single word. From then onward its liquid current freezes. It becomes something finished and classified, with which one may agree or disagree. Either he is for it or against it.

How broad, for instance, is such an idea as "socialist" or "capitalist"? Each of these words has many forms and expressions. The ideas are not the same, as systems in general, but there are some economic patterns that fall within the orbit of both. It would be difficult, in fact quite impossible, to join in the numerous ideologies of socialism as accepted and practiced

in all countries, but people often have no hesitancy in "joining" or condemning the *word*.

This tendency to coin ideas and movements into finished words can hardly be avoided. It is one of the hazards of language, but when we become an "ist" or "ite" or adopt an "ism" as our faith or politics we should be aware lest it freeze our currents of thought and confine us to party lines. We can't avoid organized efforts, or identifying names, but we can measurably obviate their tendency to choke the inner life springs and to deaden lively thought.

Whom We Delight to Honor

ELSEWHERE in these pages are the pictures and contributions of two Friends who are serving well and faithfully through THE AMERICAN FRIEND.

E. Merrill Root, our Editor of Poetry, presents an editorial worthy of our thoughtful meditation. Man cannot live by words alone, though he cannot live without them. Their highest service comes through poetry. It is there that they breath and sing, imparting the pulsating life that gave them birth. The serious-minded prose which characterizes these pages from week to week needs the baptism of the poetic mind. We need to be led behind the facade of words to the spirit which gives them utterance. That is the deeper part of truth, and the part which we easily miss. Men stand divided on words when their hearts should move to a unity of spirit. The "letter" kills, but the spirit gives life. In poetry, words are at their highest service, when the attuned spirit of man sees through them and touches the eternal spirit.

Russell E. Rees writes ably the comments on the Sunday School lessons. His work has met with a growing and glowing appreciation by many of our readers. Back of his comments and woven into them is an understanding spirit as well as a thinking mind. His ideas are geared to our daily lives. When we asked our readers what his page meant to them we were met with a chorus of approval. Teachers and members of church school classes in increasing numbers carry his page to the Sunday morning class with regularity. The Bible, with its prose and poetry, has become more available through his writing.

These Friends are serving through these pages on a voluntary basis. Their chief reward is the hope that their words may fall on fallow ground, springing up in new life. Whether in poetry or prose, their lines are lilting something that some time, somewhere, should end in full song.

E. T. E.

Our Living Faith—I

By Wilmer A. Cooper

I shall proceed on this topic from four different vantage points. First, we shall consider our living faith in relationship to the individual person; second, in relationship to man as a social being; third, in relationship to a dynamic social concern; and finally, the relationship of holy obedience to our living faith.

OUR FAITH AND THE INDIVIDUAL PERSON

It may be affirmed that no religious faith is a living one unless it makes a profound and enduring change in one's spiritual relationship with God as well as one's moral relationship with his fellow men. One of the most important questions which we may ask about our religious faith is: "Does it really make any difference in life?" In short, the test which we must apply to our religious faith is to ask whether it is rooted in a religion of *power*—a power which is sufficient to bring about a moral and spiritual change in the human heart.

You may now rightfully ask what this change is which we are discussing. In order to answer this very important question let us investigate the origin and nature of this change. The Christian faith has always affirmed that sin

This is the first in a series by Wilmer A. Cooper, representing one address which he gave at the Young Friends Conference at William Penn College, Oskaloosa, Iowa. It answered to the question, "When is our faith a living one?" Articles by other speakers will follow. Wilmer Cooper is a graduate student at Yale University in the department of philosophy.

and evil are the basic problems of life and are fundamental to the perennial predicament of man. There are, of course, various ramifications of this phenomenon which we call sin. Generally it is divided into *sin of pride* and *sin of sensuality*. Although the latter is the point at which we seem to be most conscious of it, still it is not as basic as the sin of pride, and it is this latter aspect of the subject which may claim our attention here.

Man was created by God as a free moral being — free to choose between good and evil and free either to obey God's will or to reject his will. The Christian analysis of human nature asserts that man appears to have a natural inclination to deny his contingency and dependency upon God, which means that he disclaims any limitation upon his freedom and instead declares himself an independent being. In this sense, then, man rebels against God and tries to vindicate his own self-pride and self-will by disregarding the supremacy of God. Sin is a state of being in which man cuts himself off from God and declares his own self-sufficiency; it is a perversion of the moral will which results from a repudiation of God's will; it is an estrangement from God in which man in his self-will wanders away from God and becomes lost, even as a small child wanders into the woods and becomes lost from his parents who are picnicking at the edge of the woodland.

This condition of "gone-wrongness" in the human heart and in the moral will is admittedly not what man is meant to be. Moreover, Quakers have always been non-Calvinist enough to insist that no matter how sinful man's nature may be it is always, through the love and grace and mercy of God and his Son Jesus Christ, retrievable from its sin. At this point, Friends have a real testimony to which to bear witness, within Christian orthodoxy, but the point which I wish to make here is that during our generation liberal Quakerism has almost completely avoided and virtually denied the very fact and reality of sin. As an interest-

ing commentary upon this situation let me quote from an address given by Thomas Shipley Brown at Earlham College last year.*

"It is time to stop this sentimental nonsense about the progressive natural goodness of man, and about the absolute purity of human reason and about the magic of human love. Granted that these qualities do exist, our tendency is to fasten our gaze solely upon them and to exaggerate them in our daydreams. Actually we lie to ourselves and to each other, pretending a virtue we do not have, maintaining a monstrous web of falsehood, conniving with each other (behind our backs) not to tell the truth, struggling to shelter our insecurities and our fears in a shoddy cloak of distorted truth."

One of the dire needs of liberal-minded Quakers today is a thorough re-evaluation of the *nature* of human nature. For the most part we have been far too optimistic about man's natural capabilities and potentialities, and we have been oblivious of the evil which is deeply ingrained in our very nature. Moreover, we must come to see that man in his human weakness stands in need of forgiveness as well as in need of redemption from his sinful condition. Liberal Quakerism has too long thought of man in terms of creation and goodness alone without an accompanying awareness of man's sinful disposition and his need for redemption.

In addition to this it must be recognized that human nature does not possess the power to save itself or to extricate itself from its own sin. The resources of redemption must be sought beyond man, for it is only through a religious faith which is rooted and grounded in the life and love and power of our Lord that man may be retrieved from his gone-wrongness and restored to an abiding fellowship with God. If our religious faith is insufficiently grounded to effect this change then it is not only not a living faith, but it has completely failed to answer to the most fundamental need which confronts man from the cradle to the grave. Again I repeat that our faith must be rooted in a religion of *power* which is capable of making a profound difference in our lives.

Two years ago at the Richmond Young Friends Conference we talked quite sincerely about the need for a genuine religious commitment. May I suggest that what we are saying just now about the need for an inward change is an indispensable part of a religious commitment which has durability and meaning. In addition to this it is very important that our religious commitment also be a commitment to *something* which has definite meaning and possesses definite reality. We Friends have a habit of referring very glibly to Quakerism as a "way of life." Have we ever stopped to realize how meaningless and empty this phrase may be? We must recognize that there are thousands of "ways of life" in the world, for example vegetarianism, Mormonism, canabalism, stoicism, and progressivism — only to mention a few. Carroll Brown of Westtown has suggested that to say that "Christianity is a way of life" compares favorably with the statement that "gasoline is a running automobile."

In short, this all adds up to the fact that our commitment cannot be meaningful and our faith a living one unless they are both grounded in a way of life which has some real content and which is dedicated to a set of principles that speak specifically to the basic moral and spiritual needs of the individual person. If our faith is not of this kind, then we may be assured that our search for religious truth has not yet gone far and deep enough.

(To be continued in next issue)

*The Friend, June 16, 1949, page 404

FREEDOM OF RELIGION AND THE PRESENT DRAFT LAW

This statement was presented by the Peace and Service Committee of Iowa Yearly Meeting and adopted by the Yearly Meeting at its recent sessions.

We have had presented to us the subject of the Selective Service Act of 1948 and the way in which our Federal Government authorities are dealing with conscientious objectors under its provisions. There have been prosecutions and convictions of a considerable number of young men who have not registered under the law, most of them on religious grounds. Others are under arrest. The heavy prison sentences imposed represent harsher treatment than is accorded to many guilty of crimes of moral turpitude. There have been prosecutions, too, for encouraging or supporting such religious objectors in following their consciences. Many of those undergoing these experiences are members of our Religious Society; some of them members of our own Yearly Meeting.

We are disturbed by these events because we are profoundly concerned that the supremacy of religion shall not be denied and that religious liberty shall not be curtailed.

Regarding this all-important subject, we ask our officials and our fellow-citizens to think deeply. We feel compelled to state what we believe.

We believe in government and in the capacity of the state to be an instrument of the Kingdom of God; we believe in loyalty to it and in obedience to its laws, so long as it is such an instrument. But we believe that the loyal citizen, acting by the light which God gives him in his conscience, must judge whether his government is serving as the instrument of God's Kingdom.

We believe that now, in our time, in our country, the great issue is being drawn between the way of divine love revealed by Jesus Christ, and the way of the military system. We believe that the Draft Law is one chief point at which these two ways of life are in conflict. We believe in religious liberty, in the freedom and responsibility of every citizen to determine this issue for himself, prayerfully, as in God's sight.

We believe that every young man who, under a sense of religious compulsion, feels that he must refuse to comply with the Draft Law, at any point, should follow the supreme authority of his inner guide. We believe that every Christian and every Christian church body should encourage and support him in his loyalty to the highest that he knows. For ourselves, we give this encouragement and support, as our Religious Society has always upheld its members in faithfully following their consciences.

We believe religious freedom, if it is to mean anything at all, must include the right to advise our members to follow the dictates of their consciences, even if they are led thereby to violate the Selective Service Act of 1948 or any other man-made law. Friends have always maintained that they owe a higher loyalty to God than to the state. Early Friends established "Meetings for Sufferings" to aid and comfort those who were prosecuted for obedience to conscience. If we are to retain and be worthy of the liberties which they won, we must not only sustain those who suffer for conscience sake, but we must also vigorously protest against any laws which restrict freedom of conscience, and strive to have them repealed or declared invalid.

We urge Congress to repeal the Draft Law.

So long as it is in force, we ask our governmental authorities to administer it under a sense of responsibility to God for maintaining the holiness of religion and the sacredness of religious liberty.

No government can long endure, no economic or social system can succeed that does violence to the moral sense of the people. Headstrong and unwise leaders may flout it, but in the end it always destroys them.

James Rowland Angell

Your Child and You

By Charles W. Brewbaker

Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.

THE world would be a lonely place if there were no little children for, in every community where there are homes, there are little boys and girls romping, playing, yelling and crying. Then, too, they live in many different kinds of homes and under different circumstances. When I think of the many millions of little ones of pre-school age, I often wonder what they will be when they reach adulthood. The answer comes in whispering tones: "That depends largely on the kind of parents they have." Alas, many children are orphans and many are worse than orphans because of the inheritance handed to them by those who are called parents.

Naturally children develop the traits found somewhere in the line of their parental ancestry. When our little grandchild, less than three years old, was with us one year ago, several visitors in our home said: "Why, Douggie looks like his grandpa." I only wished that I did resemble him, but heredity goes deeper than physical appearance. There are both physical and mental characteristics that seem to be transmitted to our little ones; also there are acquired characteristics which are the result largely of association. Without doubt there are prenatal influences which have something to do with the unfolding of the child's physical and mental self, in which influence the mother is a big factor.

Little children must accept the environment in which they are conceived, born, and nurtured, as well as the heritage transmitted to them. In these days we hear very little about heredity; still we believe it is a big factor in the kinds of humans that are produced. This being true, then in advance the matter of courtship, marriage and home-making should receive careful thought and preparation. It is the parents and homes of little children that determine largely what sort of men and women they will become. The words of Mary E. Moxcey certainly are timely: "The child's existence depends on mothering; his complete development on mothering being supplemented by intelligent and affectionate fathering."

The physical care and well-being of little children come first in parent-child relationships. This does not mean that no consideration should be given to their moral and spiritual well-being. I recall distinctly the words of Professor Arnold Gesell, director of the Clinic of Child Development, Yale University School of Medicine: "More little children die as a result of ignorance and rough handling than from any other cause." That was some years ago, but I believe his statement still holds true. There is great need of understanding of little children on the part of parents if they are to be properly nurtured and cared for. Children are living, growing human beings who need care and guidance in their early years. Parents should understand that their little ones are growing individuals and each one different.

Understanding, tolerance, kindness and care enter into growing personality. Dr. Gesell further says: "It is easy to forget the factors of growth that underlie child behaviour." Too many parents are prone to adopt rigorous ideas of right and wrong, of authority and obedience, of discipline and training, and overlook the fact that the mind and behaviour develop along with physical growth. The fact is that the whole child grows simultaneously and much depends on the kind of environment and nurture given. Healthy, vigorous, developing children depend upon proper care, feeding, right habits, home environment, and the social atmosphere in which the child lives. The little child learns through what it sees, hears, and what is done for it, and how it is treated and guided by those who provide for its nurture and growth.

A little child's behaviour is not too difficult a problem when parents and other members of the family have right habits or behave properly, and when all live together cooperatively in relationships that are wholesome at mealtime and on all other occasions. Some homes are in constant turmoil from morning till night. I am glad for the present trend in counseling and in preparation for marriage and home-making, with the hope that it marks the beginning of a new day in parent-child relationships and family life.

Parents should meet their little children on their own level; be one with them in their interests, play, reading, and the like. A mother wrote about her little three-year-old boy and the books he had received from his grandmother for his birthday. She said: "I wish you could have seen him. He just cackled over the little books. We have read them once already. He loves to be read to now, and will sit indefinitely. His favorites are *Child-Garden of Verse, Peter Rabbit, Three Bears, Little Brown Bear, The Kind Shepherd, Kembo African Girl* and others. He has laid the Nursery Rhymes aside for the present." She also said: "I read Bowie's *Story of the Bible* each Sunday night and he loves it. I enjoy it too." Parents who do as this mother does will never begrudge or regret the time spent with their little ones.

Little children love to have their parents play with them; go out walking with them, looking at and examining strange things around them, and engaging in other interesting activities. If this were done by all parents, the whole enterprise of Christian education would be easy and delightful. It takes time, effort, and insight to perceive and understand the traits and emotional peculiarities of little children, but it is of incalculable value in their nurture.

Parents should see that family worship is a distinct part of the practice and environment of home life. The pictures, music, conversation, reading, play and service activities should help make the home a cooperative Christian enterprise. Parents should see that the family is intimately related and connected with the church and church school. There should be fine cooperation. By this we mean more than merely dropping the children at the church door. It means working with other persons in the interests of children, an intimate cooperative relationship with the pastor, officers and teachers of the church school. In this way, the children respond naturally to the cooperative guidance of both parents and teachers.

The family pew today seems to be vanishing and many programs for children are being tried, but I believe there is no substitute for worshiping together as families in the sanctuary. The home and the church should be intimately related. This will make the nurture process easy, natural, and will help our children to grow in wisdom and stature and in favor with God and man. Then when the time comes to enter the public schools the children will be better fitted to adjust themselves to their new and larger environment in preparation for life. Parents need to remember the high estimate Jesus placed on a little child when he said: "Suffer little children to come unto me and forbid them not for of such is the Kingdom of God."

"Where is the Kingdom? asked the solemn priest,
Weighted with lore and spent with fast and feast
The happy Christ at his pretensions smiled
And simply said, 'In the heart of a child'."
—Thomas Curtis Clark

WITH WILMINGTON FRIENDS

The 58th annual session of Wilmington Yearly Meeting was held August 15-21.

Norval Webb spoke to the Ministry and Counsel the first day on "Vital Worship," saying that Friends, contrary to most Protestant groups who felt that the preacher was a necessary intermediary in prayer, had a testimony of individuals reaching God in prayer and that he hoped we should never get so rushed that each of us wouldn't take the time to reach God. Four young ministers were recorded, Delbert Reynolds, David Stanfield, Folger Hunt, and Robert Avery.

A play, *Dawn Over Sylvania* by Maxine Dye Rabe, written for the 300th anniversary of William Penn's birth and given four years ago at Penn College, was presented by the Fairview Meeting. Margaret Hinshaw Terrell and John Harvey, who had the leads there, played the leads and directed it.

One afternoon the Yearly Meeting adjourned early to visit a Soil Conservation Day on the Wilmington College Farm. This was of great interest to our many rural members. One speaker said that by using God's laws we can increase the fruits of the soil, and that we need practices which would also increase the fruits of our souls.

Friendsville Boarding School gave an able report of interest and growth, saying that four Wilmington College graduates were going to serve there.

We had excellent panels or forums on "Building a Peace Education Program"; "Social Order," giving timely statistics on the evils of alcohol; "Christian Education for Rural Families"; "Strengthening the Local Meeting"; "Promoting Missions"; "Quaker Responsibility for a World at Peace," led by Merton Scott, Lloyd Bailey and Stephen Cary; and "Making the Church School Challenging."

Clyde Rogers, director of the Town and Country Department of the Ohio Council of Churches, told of the great promise of rural communities to build and maintain a Christian fellowship throughout the world. Ward Applegate related the Five Years Meeting's plans for improving its organizational structure. Our executive secretary, Adam Flatter and wife, Naomi, are going to the mission field in Jamaica where Wendell and Faye Farr have been. We were inspired in several sessions by these men who, though they were serving in places of Christian leadership in our Yearly Meeting, felt and followed the call to the mission field.

David Stanfield, a graduate of Hartford Seminary two years ago and since a pastor at two of our Meetings, was appointed executive secretary. In his acceptance he said he hoped to help to strengthen and unite the Yearly Meeting; to try to live up to the light of Christ he received; and to help develop a Young Friends Camp at Cowan Lake, near Wilmington. A site has just been generously donated to the Yearly Meeting and college by Harry Clark and Elma Wood. Stephen Carey of the A.F.S.C., spoke on International Peace, saying that a key to world peace is the solving of our own domestic problems. H. H. Thorne, local Quaker merchant, and Robert Peelle, local Quaker farmer and president of the Ohio Farm Bureau, were nominated to the Wilmington College Board. Alma Warren is a new appointment to the Five Years Meeting Board of Missions and Rendel Carey to the Five Years Meeting Peace Board.

On one evening, we saw the movie, *God is My Landlord,* telling of Perry Hayden and the growth of one cubic inch of wheat to more than 70,000 bushels in his famous tithing experiment. Adam Flatter had some graphs showing the membership and spending of the Yearly Meeting for some thirty years.

The last day Norval Webb preached on "So we thought we could do without God," showing that only as believers in a living God can we help bring peace to the world. Raymond Wilson indicated the involvement of us all in the evils of the world and asked for Quaker leadership against them, just as Quakers early opposed slave holding. The Recording Clerk closed the session with this minute: "May we in humility and reverence live each day sensitive to the physical and spiritual needs of all peoples, and conscious of our need of Divine assistance as we go forward in 'Our Advance for Christ'."

KENNETH L. EICHENBERGER TO IOWA YEARLY MEETING

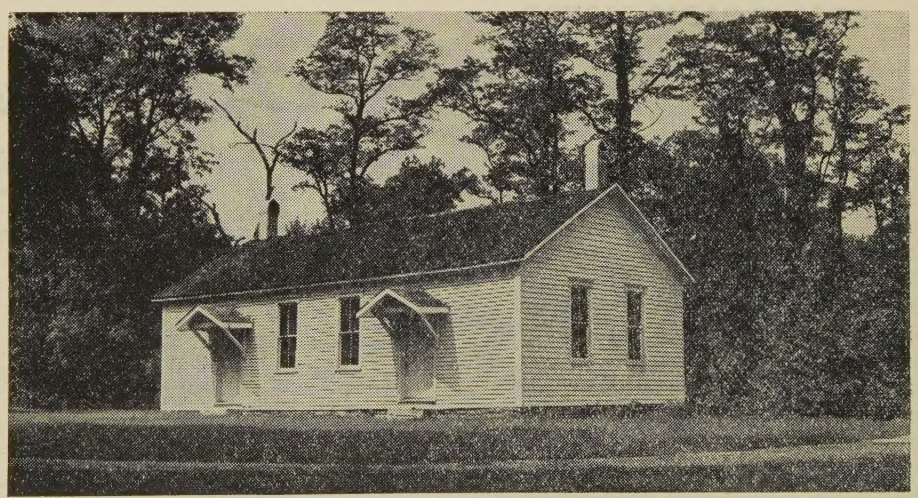
The recent sessions of Iowa Yearly Meeting gave endorsement to the appointment of Kenneth L. Eichenberger as their new superintendent. He starts his new work in September.

He was born at Adrian, Michigan, but grew up chiefly in Idaho within the limits of Oregon Yearly Meeting, where he received his grade school and college education. He held a pastorate in Western Yearly Meeting for seven years and served briefly in Ohio and Indiana Yearly Meetings, as well as holding pastorates in Oregon Yearly Meeting.

He has operated a book and supply house since 1936, with stores at the present in Portland, Oregon and Spokane, Washington.

His wife was Geneva Jessup of Hamilton County, Indiana, daughter of Carey and Iva Jessup. Their son, Richard, will move with them to Oskaloosa and become a freshman in William Penn College. Their other son, Theodore, will finish a technical high school course in Portland next year.

At the Yearly Meeting sessions, Kenneth Eichenberger met with ministers and workers, looking toward the work of the year ahead, particularly to the support and enrollment for William Penn College.



1849 — CAESAR'S CREEK FRIENDS MEETINGHOUSE — 1949

The members of Caesars Creek Friends Meeting of Wilmington Yearly Meeting, located three miles southwest of New Burlington, Ohio, which was established in 1805, plan to celebrate on September 18, the hundredth anniversary of the building of their present meetinghouse. They invite you to meet with them on this occasion for the meeting for worship at eleven o'clock, followed by a picnic dinner. William Reagan of Quaker Hill, Richmond, Indiana, will speak in the afternoon.

From Our Readers

WE HELP PLACE DOCTOR

Editor, THE AMERICAN FRIEND:

Some time ago we sent you a news item about a young doctor, a member of the R.L.A., who had been serving on a China mission field with the Church of the Brethren. Forced to return by the war in China, he was seeking a place to settle and practice in a rural community. He asked the aid of the Rural Life Association in finding a community where he and his family might be useful and happy.

You were good enough to put the item in THE AMERICAN FRIEND, dated July 21. One of your subscribers, Neal D. Newlin, pastor of the Congregational Church at Hollansburg, Ohio, read the note. The Hollansburg community was searching for a doctor and Rev. Newlin was chairman of a town committee to secure one.

On August 10, Dr. Daryl Parker wrote us as follows:

"Thanks so much for your cordial letter of July 22, and the follow-up letters regarding locations for a doctor. You will be interested to know that after a tour, we have decided to return to Hollansburg, Ohio, next week and begin working out the details of taking over Dr. Gibbel's practice. Thanks again for your very real help in getting us located."

ERNEST MILLS
Rural Life Association

OPPOSE RADIO LIQUOR PROPAGANDA

Editor, THE AMERICAN FRIEND:

Radio broadcasting, advertising beer and wine, is indeed disgusting and certainly should be protested, but a greater and more serious danger is now threatened. A very definite, concerted effort on the part of the distillers and hard liquor people is now being made to get radio stations all over America to accept hard liquor advertising, which has heretofore been refused under the code of the National Association of Broadcasters.

There is great danger that the air waves will be opened to such advertising if the people who oppose such action remain silent. We appeal to you to act as promptly as possible, urging all of the people under your supervision to use their influence to get all those who will to protest by letter, postal card, telephone call, or otherwise, to the several radio stations in their territory. The radio stations will not accept this advertising if they are convinced that the buying public definitely is opposed to it.

This requires definite and speedy action. Liquor sales are now permitted in many communities because of the indifference of our Christian people. We hope such accusation can never be made relative to hard liquor advertising over the radio. You will know best what you should do to contact the people under your supervision. It is not necessary that you report your action to me but I should be pleased to know what action you take.

Herbert H. Parish

National Temperance Movement, Inc.
1321 Chicago Temple
77 West Washington Street
Chicago 2, Illinois

RESPONSE ON SESSIONS

Editor, THE AMERICAN FRIEND:

I note your call in the editorial of August 18, asking reactions to your question on the sessions of the Five Years Meeting.

I shall hope that the coming sessions may be held in a sense of gratitude for the notable evidences of accomplishment and progress, in a sense of urgency for the opening doors to be entered and in earnest prayer for high courage guided by humility.

In preparation for these sessions, all of us should engage diligently in examination and appraisal, first of ourselves as servants of Christ and His kingdom, and also an appraisal of the effectiveness of the Society in our difficult day.

In the atmosphere of such a research and vision we shall discover much of both our strength and our weakness; collectively we should abandon our complacency, rekindle the fires of individual dedication, rediscover the supreme value of pure religion in a pagan world, characterized by frustration and fear but looking hopefully to the church of Christ for deliverance.

I expect great accomplishment, a rebuilding of The Society, and of a Pentecostal faith and daring.

ALVIN T. COATE

Hume Mansur Building
Indianapolis, Indiana

THE QUAKER CALENDAR

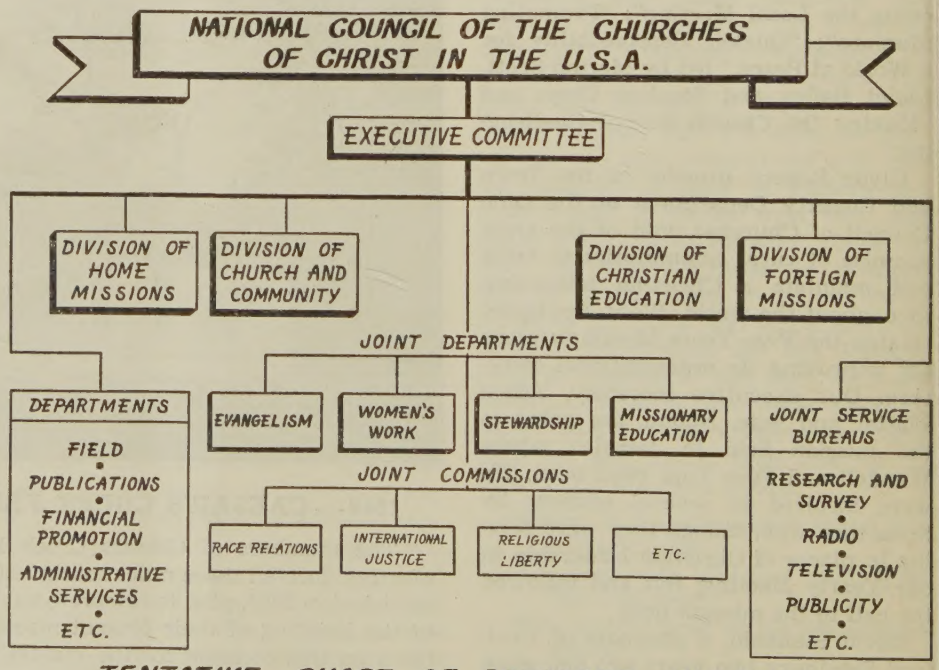
September 18-19 — Conference of the Friends World Committee for Consultation, American Section, at Richmond, Indiana. Leslie D. Shaffer, secretary, 20 South 12th Street, Philadelphia 7.

September 19-25 — Indiana Yearly Meeting (Five Years Meeting) at Richmond, Indiana. Leslie Frazer, clerk, 245 Southwest Fourth Street, Richmond, Indiana.

September 22-25 — Meetings of the American Friends Service Committee, 20 South 12th Street, Philadelphia.

October 11-16 — Kansas Yearly Meeting, Gurney T. Hadley, clerk, Route 1, Coldwater, Kansas, at University Friends Church, Wichita, Kansas.

November 4-6 — Philadelphia General Meeting, George A. Walton, clerk, 1515 Cherry Street, Philadelphia 2, Pennsylvania.



TENTATIVE CHART OF PROPOSED NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN U.S.A.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Church in the Wilderness, 1948, (25c) by Henry J. Cadbury and *The Inner Light,* 1945, (15c) by Elbert Russell are now available at the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana. They are two of the historical lectures delivered at sessions of North Carolina Yearly Meeting.

Atomic Energy and the Life Sciences may be ordered from Superintendent of Documents, Government Printing Office, Washington 25, D. C., 45 cents.

For a statement of known nuclear facts in the vast new area of atomic energy, and the measure of promise for constructive pursuits, this small readable book will be of interest. It is produced by the United States Energy Commission.

The Vatican in World Politics, by Avro Manhattan, Gaer Associates, New York, 420 pages, $3.75.

It is not easy to find an unimpassioned treatise by Protestants or Catholics on the polity and expansion of either. Particularly to the fore in our news and journals at the present time are the purported designs of Catholicism on the minds and politics of the world. It is an area of thought which easily becomes emotionalized.

Here is a book, though obviously supporting the general Protestant view, which reviews factually the record of Catholic policy as taken from the history and statements of the church. There is probably no other work of equal reliability and objectivity on the subject which it treats.

Whether the reader is one who has competence in this field or not, this book is so written that statements made can be checked by those who care to do so. The totalitarian and authoritarian nature of the Catholic church must be seen as such in a world which, in many geographic areas, easily succumbs to authoritarian rule in the political realm.

The real tussel in our world is between the authoritarian and the democratic concept of society. We must have this clearly in mind if we are to work realistically. There is much to be learned and tolerated, but mere tolerance is not enough. This book will add to our knowledge *chiefly,* and to our interpretation *secondarily.* It is an important resource book.

For every one person who believes in the Moscow brand of materialism, a hundred believe in "the Hollywood type," R. P. Walsh, editor of *The Catholic Worker,* told a Catholic Action meeting at Worcester Park, Surrey. "The Hollywood type of materialism is far more dangerous, and there is no indication at present that it will die out," the Catholic editor declared.

ROUND-THE-WORLD QUAKER LETTERS

The first sets of the Round the World Quaker Letters for boys and girls between the ages of six and fifteen years of age have now been received in this country from Ruby M. Dowsett of New Zealand. She is serving as Editor of these Letters, which have been written by various Friends around the world. The American Section, Friends World Committee office is making multilithed copies available at cost to Friends Meetings through their Religious Education Committees. These letters are available in an attractive letter fold for Meetings to send with a personal note to their children, who are not able to attend Meeting or Sunday School.

QUAKER PLACES

For several issues, THE AMERICAN FRIEND *will present a series of unusual names associated with present-day Friends Meetings. Many of the names are Indian.*

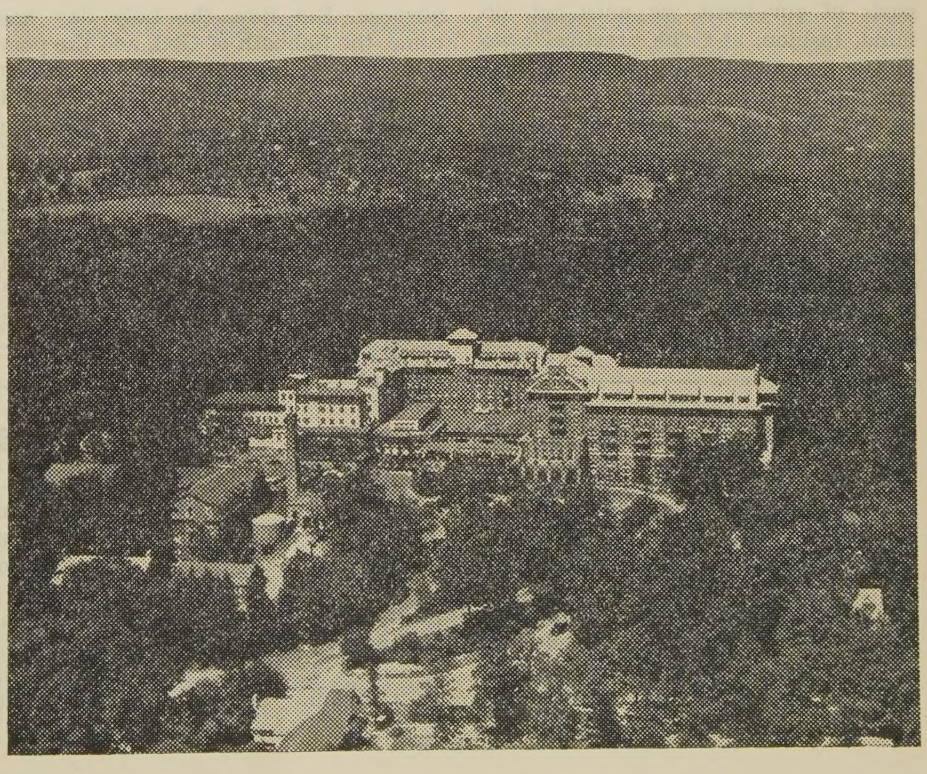
WOONSOCKET

The name of the Rhode Island City which gives the Friends Meeting its name is Indian in origin. It means, "Thunder Mist," from the spray of the falls on the Blackstone River. The Friends meetinghouse has a commanding location on a hill at the edge of the city. The minister's home is by it. The Meeting is a part of New England Yearly Meeting.

CHRISTIANITY INCLUDES COOPERATION

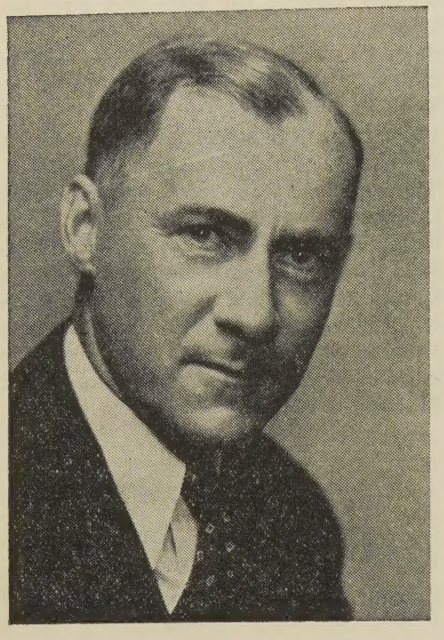
The coming of World Communion Sunday, October 2, suggests the indebtedness we have, as Friends, to the greater Christian Church movements. Depicted herewith is the Inn at Buck Hill Falls, Pennsylvania, where so much has happened in church conferences. Herewith also is an outline of the organization of the National Council of Churches into which other inter-church bodies are being merged, as departments. World Communion Sunday could be used by Friends in friendly cooperative services with other churches of the community. For helpful literature, write Church World Service, 241 East 21st Street, New York 10, New York.

October 2 is also the first day for the launching of THE UNITED EVANGELISTIC ADVANCE, backed by thirty-seven denominations with forty million members. Information on this should be secured from the Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York 10.



POETRY IS THE SEVENTH DAY

An Editorial



E. Merrill Root

In the great account of the creation of the world, we are told that God worked for six days, fashioning the universe, and then on the Seventh Day rested from His labors, looked upon His work, and saw and said that it was good. Therefore he blessed the Seventh Day and called it holy.

That noble account of creation gives religious sanction to the poet, and realizes for us all the psychological nature of poetry. For six parts out of seven parts of our lives, we must act, do, build, fashion, and "be practical"; we, in our humbler human way, must imitate the Great Servant who created for us the firm earth, the formless and multiform seas, the candle of the sun and the curtains of the night, the dimpled flame of the rose and the crinkled succulence of the cabbage, the creatures from the mole that masks his eyes with mould to the eagle that stares lidless into the sun. Yet even God Himself, according to the great symbolic poem of *Genesis*, believed that the final end of all action is contemplation. *Genesis* tells us that the final end of all deeds is the word; that the head plans that the heart may at last play; that the hands must fashion so that the eyes at last may see. For Poetry is the Seventh Day of creation, when God and man rest from their labors, and look upon their work, and see and say that it is very good.

Poetry, therefore, is not a phase of action. It does not seek to do, but to be; it is not concerned with accomplishing a purpose, but with establishing a consciousness. It does not bid us do something; it convinces us that something *is*. "The splendid and haughty sun . . . the huge and thoughtful night . . . ," says Walt Whitman (our greatest Quaker poet); and in such phrases, the sun and the night leap into being, and forever assume their true place in our souls. "The cold graveness of iron . . . the cool kindliness of sheets that soon smooth away trouble . . . " says Rupert Brooke; and Robert Frost says:

> "Part of a moon was falling down
> the west
> Dragging the whole sky with it to
> the hills . . . "

What is the use of such phrases? They have no use—for they have only value. In them, on the Seventh Day of creation, God, through man, is looking upon His works and telling us that they are good in the only way He can: by making us *realize them in consciousness.* For the six days of the work-a-day week, we anesthetize ourselves: the things we do must be done, and we ignore or repel all but our practical purpose. But now the holy day has come, the Sabbath of God, and the poet completes in consciousness that which was incomplete in action. "Adam," said Sydney Lanier, "was the first poet—he gave names to all the animals in Eden."

And till we give names to things, they remain anonymous and blurred. Nothing does more than just exist—nothing can really *be*—till the poet gives it a local habitation and a name. Simple people, close to the good earth and the better sun, have always known this—they are poets of the loving heart in the names they give to flowers: Johnny Jump Up, Sweet William (never Sweet Peter!), Jack-in-the-Pulpit, Star-flower; and the greatest poet only does more superbly what they do with simple grace. Bubbles broke unknown for all the centuries of the world, till John Keats made them at last real—"Beaded bubbles *winking* at the brim." Lovers had waited centuries for the truth of love, till the great poet of the Canticles wrote: "I sleep, but my heart waketh."

And the blinding truth whose utter light puts our eyes out, is that Jesus Himself is not primarily a "teacher"—but a poet. He is the seer and artist of Eternity, the poet of the soul, coming to reveal to us that the lilies of the field are fair, that there is a pearl of great price, that there is a water of life which takes away all thirst, that our very bodies must be broken and our very blood be given, so that, by our dying, God may live.

E. Merrill Root

The best modern scholarship seems to be on the track of what is true when it says that the Gospels are expanded forms of the spoken messages of the earliest Christians as they hurried down the grey roads of the Greco-Roman world, telling, like heralds, of the wonder of Jesus, and of what he had meant to them in a joyous experience of spiritual release and rescue. These were tidings to take your breath away.

McEwan Lawson
in *The Friend,* London.

To walk by faith is not to indulge in fantasy-thinking. It means facing the facts of a given situation, however hard and unwelcome they may be. It means that we no longer insist on seeing the distant scene and become willing to go step by step. The men who are most sure that they possess the blueprints of an earthly paradise are the men who are least likely to establish it.

H. G. Wood

STILL LIFE

Now night has come, an anodyne, to earth,
And gently hushed her sighings and unrest;
So silently and deeply does she sleep
No thrill or murmur stirs within her breast.

And in that dark recess the pool shines bright,
Under the fondling oak and starlight's gleam . . .
Reflections only of a pulsing life
She knows through shadows only, as a dream.

Reba M. Thomas

THE WEEPING WILLOW

Fountain where southwinds deign to play,
From which there fall cool streams of jade
That drench the sunlight with their waves,
The willow stands — a green cascade.

But when the summer wanes, and frost
With pot of paint and movements fleet
Transforms the emerald streams to gold,
She stands mid spears of waving wheat.

Reba M. Thomas

The Sunday School Lesson

Prepared by Russell E. Rees

Due to distance and retarded mail, The American Friend has not always arrived in time for the use of the first Sunday school lesson. In this issue we have placed three lessons. This will advance them an additional week for the benefit of Meetings at great distance from Richmond.

For September 25—The Psalms We Sing

Psalms 23; 42:1, 2; 90:1, 2; 90:16, 17

This lesson brings to a close a quarter's lessons on the Psalms. It has been a very rewarding study. It has served to remind us of the great variety of subject matter and treatment found in the Psalms. It has brought before us again in panoramic fashion, the richness of thought and expression found in the song book of the Hebrews, and it has called to mind again the usableness of these ancient poems in our modern world.

What could be more fitting than that the series should come to a conclusion with three of the best known, and best loved of all the Psalms, the twenty-third, the forty-second, and the ninetieth. Here we are led into the very deepest experiences of the life of faith. Here are universally recognized expressions of the meaning of religion.

"The world could spare many a large book better than this sunny little Psalm," wrote one commentator. You recognize at once as you begin to read the twenty-third Psalm that the writer was speaking, not from hearsay, but from personal experience. Only a man who had known the green pastures and the still waters of spiritual peace could have written this. Because he has known them he is able to speak with convincing power to other persons. These words have fallen like a mantle upon the spirits of countless people who were caught in the crises of life. "It is the Psalm of quiet trust, undisturbed even by its joy which is quiet too. The fire glows, but does not flame or crackle." My father, who is ninety-one, repeated this at the table the last time we were home. In a world that recedes and fades, this is a light that still burns. Every child should be given the privilege of learning this Psalm, and it should be given him as a very precious treasure, far more dear and enduring than any gaudy present of material things that we can give him.

The forty-second Psalm reveals the true hunger of the soul. We may follow the siren song of "things" ever so long, but find at last that the heart pants after God. Augustine's famous sentence, "Thou O Lord hast made us for thyself, and our souls are restless until they find rest in thee," is emphasis and illustration of this same truth. Man can never be whole as long as the inner hungers are unsatisfied, for "what shall it profit a man if he gain the whole world and lose his own soul"?

In the final Psalm of the lesson and the series, the eternal nature of God is contrasted with the mortality of man. Who has not faced the fact of man's seventy or eighty years, and cried out, "establish thou the work of our hands, yea the work of our hands establish thou it." The greatest monuments of men soon crumble. "Change and decay in all around I see," but "from everlasting to everlasting thou art God." On this note then, of the Everlasting God, our study of the Psalms comes to a close.

Questions:

1. Compare the figure of the "shepherd" with other figures used to describe God. How many other figures of speech can you find?

2. Is the thirst for God universally true? Do all men feel restless until they find God? Is this part of what we mean by a seed of God in man?

3. What values have you received from the study of the Psalms?

For October 2—The Call of Isaiah

Isaiah 6:1-10

It is said that Augustine, soon after his conversion, asked Ambrose which of the books of the Bible he should begin to study, and Ambrose said, "The prophesies of Isaiah." Many would agree that Isaiah is the greatest of the Old Testament writers. Jesus often caught up some word from his writings as a great truth. We shall be looking at some of the great passages from Isaiah, and also from Jeremiah, this quarter. There are so many ways to study the lesson that the teacher will have to choose between many interesting approaches.

1. For example, one could teach the lesson in the light of history. What were the historical events against which Isaiah acted and wrote? What had happened in Israel leading up to the time of Isaiah? What was the nation's place in the world of nations? What was there in the death of a king to stir up a young man like this?

2. One could study the lesson from the standpoint of the meaning of the call of God. How does one receive a

Russell E. Rees

call? How can one be sure of its meaning? Is the call to service related to the external events of one's world? What happens when one is called? Is he equipped for service automatically? Is there any degree of reason to be used in interpreting the call?

3. Still, one could study the experience of redemption. Is this experience of Isaiah a pattern for all men? Some one divides it up into, (1) A vision of God, (2) A vision of self, (3) A vision of grace, and (4) A commission.

4. This could be studied as the basis of worship. Here one might take one of the many studies of worship and lay it alongside Isaiah's experience and see whether they agree. Is awe followed by penitence, and penitence by cleansing, and cleansing followed by dedication, and dedication followed by commission?

5. Again, this could be a study in comparisons. Take the experience of Paul and put it side by side with that of Isaiah and see where they are alike and where, if at all, they are unlike. Put it beside that of Peter and see the parallels. Get some one to bring to class a report on the conversion of Augustine, or of Martin Luther, and put them in comparison.

Time will certainly not allow the teacher to follow all of these interesting lines of thought, so it will be necessary to select one or at most two, and work them out carefully. This is one of the richest and most rewarding passages in the Bible. It should not be passed over without prayerful attempt to draw

(Continued on page 305)

Friendly Life — Far and Near

Eugene Kreves, a minister of the Congregational Church, has been called to the pastorate of the Friends Meeting at Cincinnati, Ohio.

* * * *

The importance of Friendly service abroad is illustrated by the appointment in India of Horace Alexander, English Friend, as president of the Delhi Y. M. C. A.

* * * *

Solomon and Seneji are two little African orphans in our hospital at Kaimosi. Grace Blackburn reports that they are taking their first steps. They are the "joy and pride" of the hospital.

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Lloyd Cressman, formerly minister of Carmel Meeting, Western Yearly Meeting, has been appointed instructor in the Bible Department of Friends University.

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In keeping with the concern of Iowa Friends for William Penn College, the Yearly Meeting approved giving $20,000 to the College for the year 1949-1950. This will be appraised as interest on capital in estimating accreditability.

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Marion S. Cole, Principal of Lincoln School for Girls at Providence, Rhode Island, reports that Constance Spiller Johnston (Mrs. Thomas J. Johnson) of Swarthmore, Pennsylvania, is Lower School secretary.

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Dr. Miriam Brailey, Doris Shamleffer and Elizabeth Haas, Baltimore Friends, have been upheld by a circuit court which declared the law, requiring a loyalty oath, unconstitutional. The decision will be appealed.

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Douglas Parker, recent graduate of Wilmington College, will teach mathematics at Scattergood School this year. Donald Laughlin, non-registrant, has been released from prison to resume farm direction of the school.

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Marjorie Longstreth, graduate of Penn College, and acting registrar during 1948-49, recently joined the staff of Swarthmore College Peace Collection. She is secretary to the Curator and assistant to the Cataloger.

* * * *

After a leave of absence of two and a half years, Dr. Algie Newlin has returned to his duties as Professor of History at Guilford College. Algie and Eva Miles Newlin have been directors of the Friends Center in Geneva, Switzerland, a joint enterprise of the English Friends Service Council and the American Friends Service Committee.

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Marcus E. Kendall, Carmel, Indiana, is presiding clerk of Western Yearly Meeting, and Yearly Meeting correspondence should be directed to him. Milo S. Hinckle has held that position for the past two years.

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Iowa Friends also demonstrated their wider concerns and outreach in approving $20,000 as their goal for the United Services of Friends through the Five Years Meeting. In recent years they have led all other Yearly Meetings in percentage of increased giving.

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Frank L. Davies, superintendent of Kansas Yearly Meeting, has resigned to accept the pastorate at Haviland, Kansas. Merle Roe, who has served the Haviland Meeting, will become superintendent in a direct change of positions.

* * * *

Lewis and Betty Hoskins, who have been serving Allens Neck Meeting in New England Yearly Meeting, are moving to Leesburg, Ohio, where they will serve the Leesburg Friends Meeting within the limits of Wilmington Yearly Meeting.

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Iowa Yearly Meeting has purchased a house at 134 College Avenue, Oskaloosa, Iowa, for the residence of their superintendent. Kenneth L. Eichenberger and family, reported elsewhere in these pages, will move there near September 15.

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Scattergood Friends School, with Leanore Goodenow as principal, has completed five years since re-opening. The school reported its progress to Iowa Yearly Meeting which cooperates with Iowa Conservative Friends who direct the school.

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Pueblo, Colorado, Friends have announced the dedication of their new building on August 28. This represents the culmination of a long and devoted effort. Many Friends will rejoice with them as they present the work of their hands and hearts to God for his service.

* * * *

Mary Cary, cataloger of the book section of Swarthmore College Peace Collection under the grant from the Rockefeller Foundation, has identified 250 books which came as a direct gift from Jane Addams, Hull House, Chicago, 1930, at the time of her first consignment of peace materials from her private collection.

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The General Meeting of Philadelphia Friends will be held November 4-6, at 1515 Cherry Street. They invite Friends from everywhere to attend. Visiting Friends should write in advance, for hospitality, to Mary Greist Paul, 1515 Cherry Street, Philadelphia 2.

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Dr. Horst Rothe of German Yearly Meeting is now a doctor on the staff in the Friends Mission of Kenya Colony, East Africa, under the American Friends Board of Missions of the Five Years Meeting. He and his wife left during German Yearly Meeting for the new post.

* * * *

"Quakers and the Bible" was the theme of German Yearly Meeting this year, July 27-31. Fifty new members were added during this year, bringing the total to four hundred and fifty. This is probably the only Yearly Meeting of Friends which has to restrain joining—they hold to approximately ten per cent increase annually.

* * * *

As the year opens for William Penn College, with Forrester C. Stanley as Interim President, some well-known Friends join in faculty services. Raymond and Helen Binford, Cora Mattison, and Wendell G. Farr are among full-time teachers, known widely among Friends. Cassa Conover returns as registrar and Walter Tatum as business manager. Della Day will serve as matron of the girls' dormitory. Final appointments are being completed.

* * * *

A thesis is required of all candidates for the bachelor's degree at Guilford College, and among these theses submitted by members of the Class of 1949 were five which dealt with Quaker history: "The Development of Christian Education in the North Carolina Yearly Meeting of Friends from 1916 to 1941," by Sarah Farlow; "North Carolina Quakers and Slavery," by Don McKinley Gates; "History of Providence Friends Meeting," by Winford Calvin Hinshaw; "The First Fifty Years of Deep Creek Meeting," by Nancy Shore Reece; and "Life and Influence of Joseph Moore," by Charles C. Hendricks.

Friendly Fellowship

SECOND FRIENDS MEETING, INDIANAPOLIS, closed a year fraught with a sense of deeper devotion and closer cooperation under the ministry of Wellington and Nina Whittlesey. Their resignation was accepted with regret as they go to Friends Chapel, Chrisman, Illinois, but a sense of divine guidance gives assurance in the coming of Will Abrams and his wife to take their place. Many physical improvements both in the parsonage and in the church have been realized this year, among which have been the remodeling of the basement and choir loft, and re-roofing of the church; the re-wiring and painting of the parsonage, as well as other improvements. Ministering in special service have been Thomas Frantz of Sunbury, Pennsylvania, and Ralph Webber of Indianapolis. Several young men from this Meeting have ministered in other Meetings. The church is again the champion of the basketball and softball teams. During July and August, a unified service was held, resulting in larger attendance and greater concern.

* * * *

WINNESHIEK QUARTERLY MEETING was held at Hesper, Iowa, July 29-31, with a large representation. Lawrence and Sarabelle Sams from Earlham, Iowa, participated in the service and Nora Craven also spoke. Clarence and Laura Hinshaw from Honey Creek Meeting near Providence brought pictures of African mission fields. Guilford Street, pastor of Honey Creek, brought the message on Sunday morning. In the afternoon, the men had a meeting in the interest of Penn College, led by Guy Hunting of Muscatine, while the missionary meeting was held by the women at the same hour. Later in the afternoon, the young people held their meeting, with special singing, and Wendell Hansen of Sturgeon Bay, Wisconsin, brought the message. Meals and the social hour were enjoyed in the basement.

* * * *

PORTLAND, INDIANA, FRIENDS choir recently honored the older people of the Meeting with a musical program at the church. Vocal and instrumental selections were ably given and much appreciated by the guests. At the close, the guests were seated around a table, artificially draped with gold and silver crepe paper and vases of summer flowers, with motifs representing various songs. There was a total of seventy in attendance.

* * * *

PORTLAND, INDIANA — Young Friends, young adults, youth leaders and pastors, about fifty-three in number, visited Whites Institute, July 10. The party left their respective churches at the close of morning worship, arriving at White's Institute in time to share a picnic lunch at the lodge. Upon arriving at the chapel, Robert M. Curless welcomed the group and turned the service to their care. Lowell Kester, pastor of White Oak Friends, gave the message and a group furnished special music. The group enjoyed the choir of White's Institute and the boy organist. As the message of the gospel was shared, it was thrilling to feel that here boys and girls were being given a chance in life. The fellowship of Robert Curless and his workers was enjoyed.

* * * *

GREENSBORO, NORTH CAROLINA — On Saturday afternoon, August 13, members of the Epsie Allred Bible Class and the Men's Bible Class of Greensboro, North Carolina, Meeting, with their families, went to Quaker Lake for a picnic. Inspecting the grounds, fishing, the picnic supper, followed by water melons, and the pleasure of visiting together made the afternoon one to be remembered.

* * * *

FOUNTAIN CITY, INDIANA — The Woman's Society of the Friends Meeting sponsored a basket dinner at the church, following the worship service, August 28, honoring their pastor and wife, Keith and June Sarver. Following a bountiful meal, the different classes of the Bible School gave a program of brief scenes depicting some of the outstanding events of the past two years. A short poem emphasizing the forward look was read after which gifts were presented to each of the honor guests. About seventy-five members and friends were present to enjoy the fellowship and to express appreciation of the faithful service of Keith and June Sarver and to wish them success in their new field of service.

* * * *

ITHACA, NEW YORK — Imre Domonkos of Oberlin, Ohio, Meeting reports visiting the Meeting at Cornell University. It is composed of six families, and a separate student meeting which occasionally joins with the resident members. The Meeting is financing a visiting German student this year. Cornell has granted free tuition in agriculture, and various families are giving lodging and meals, and caring for other expenses. Eleven other foreign students will be similarly cared for by fraternities. Donald Kerr initiated these projects. Francis Dart, who had spent some time in Berlin with the Service Committee, presented this project to the Meeting. Imre Domonkos has been very active in the Oberlin Meeting in clothing relief work.

RESPONSIBILITY FOR MEETING

Seek and treasure opportunities of worshipping together in spirit and in truth. Remember that you are called to bear your share of responsibility for the worship and ministry of your Meeting. Value the silence as a means to prayer and communion and be ready to respond to the leading Spirit. Make opportunities in your daily lives for prayer concerning the meeting.

London Yearly Meeting

CONTRIBUTORS

CHARLES W. BREWBAKER, religious educator, writer, 926 Manhattan Avenue, Dayton, 6, Ohio.

REBA W. THOMAS, Richmond, Indiana.

THE SUNDAY SCHOOL LESSON

(Continued from page 303)

from it some of its abiding significance. I should think that here is one lesson which, if properly opened up, ought to send the members of the class home to study it far more carefully.

Questions:

1. What is the central fact of God emphasized in this passage?
2. What spiritual preparation is needed according to this call for religious work?
3. Have you ever experienced any call similar to this for any religious service?

For October 9—The Moral Basis for True Worship

Isaiah 1:11-18; Jeremiah 7:3-7

The material which appears as Chapter 1 in the prophecy of Isaiah is very late, as is shown by the contents (your country is desolate, your cities are burned with fire, your land, strangers devour it). It stands at the opening of the prophecy because, even though written late, it is the proper introduction to what the prophet has to say to Israel. It is a severe charge against the people of Israel and it serves to illustrate the message of Isaiah, and indeed of the prophets in general.

The terrific indictment contained in verses five to nine, and taken up again in verses twenty-one to twenty-four, reveals a nation in the grip of evil of monstrous proportions. The top tragedy is that they think they are all right because they go to church! They have a well-regulated and well-oiled religious machinery. They have sacrifices of all kinds — rams, beasts, bullocks, lambs, goats. They observe all the festivals, new moons, sabbaths, meetings. The Lord wants character and they offer him ceremony. Against the awful

charges of harlotry and oppression and murder and thievery and bribery and dishonestly, they can but offer the weak defense, "We kept the feasts and we offered up sacrifice."

The prophets are united in saying that ritual will not atone for righteousness. They call for repentance and reformation, for cleansing and positive goodness. Moreover, the prophet believes in the possibility of redemption. Though your sins be as scarlet they shall be as white as snow. This is not a message of utter hopelessness and pessimism. The nation can be saved *if the people will repent.*

Jeremiah wrote this oracle at a much later time, probably after the death of Josiah when the nation faced a very grave situation. Although many years have passed, the indictment is strangely similar to that of Isaiah. It is still oppression of the stranger and the fatherless, the shedding of innocent blood, and the infidelity to Jehovah that is charged. The cure is also strangely familiar — amend your ways and your doings. Do not think that saying, "The Temple," in a pious voice will be enough.

Now by all means this must be brought home to the bosom of modern man. Similar charges could perhaps be made in certain places today. Jesus found a man who wanted to excuse his behavior by saying, "I fast twice a week, and pay tithes of all I possess." When religion is divorced from morality it becomes sham and make-believe. "To worship rightly is to love each other; each smile a hymn, each kindly deed a prayer."

We ought to examine our worship to see if there are any lingering aspects of escape left in it. Is it easier to go through the motions of worship than to come in a true repentance for our evil? This question should ring deep within us in this lesson.

Questions:

1. Why did Jesus oppose the sacrificial system in his day?
2. What is there in modern church practice that corresponds to sacrifice, feast days, and other ritual?
3. Are we free, among Friends, of similar "alternatives to morality"?

From a young Mennonite attendant in a mental hospital: To care for a patient day after day with never a sign of recognition or appreciation demands an amount of grace that we, as normal people, are nearly incapable of expressing. Recognizing this, we draw upon those spiritual resources and readily admit that the work can be successful only as it is truly done "In the name of Christ."

BIRTHS

HADLEY—To J. Harold and Shirley T. Hadley of Cambridge, Massachusetts, a daughter, Martha Jeanne, on August 14.

HALE — To William Q. and Mildred Holmes Hale, a son, Stephen Holmes, on August 13, at Richmond, Indiana.

SCOTT—To William Merton and Audrey McCarty Scott, a daughter, Myrna Lou, on August 29, at Richmond, Indiana.

SCOTT — To Harry S. and Marjorie Forbush Scott, a son, Harry Shane III, on July 29, at Baltimore, Maryland.

WILSON—To Floyd A. and Mary Wilson, a son, Larry Allan, on August 23, in Bangkok, Siam.

MARRIAGES

BENFEY-THOMAS—Rachel E. Thomas, daughter of A. Raymond and Lora N. Thomas, of Cameron, North Carolina, to Theodor Benfey, son of Edward and Lotte M. Benfey, of Cambridge, Masssachusetts, on August 28, at the home of the bride, after the manner of Friends, under the direction of Montclair, New Jersey, Meeting.

BUSHONG-WILLIAMSON — Margaret Bushong, daughter of Norman and Katheryn Bushong, to George Williamson, son of Herbert and Marion Williamson, all of Anderson, Indiana, on August 14, at Anderson Friends Church, with Albert Bohnert, pastor, officiating.

FRAZEE-MORGAN — On June 15 at the Friends Church, Gate, Oklahoma. Eloyse Lozella Morgan, daughter of Coy L. and Violet L. Morgan, Sr., of Gate, to Frank M. Frazee, son of George M. and Hildred Frazee, Valley Center, Kansas, with Lee H. Stevens, pastor, officiating.

HOSKINS-JONES — Sybil Margaret Jones, daughter of Marion E. and the late Roscoe E. Jones of South China, Maine, to Moses J. Hoskins, son of Otis W. and Hazel Cook Hoskins of Fremont, Iowa, on August 27, in the Friends Church at South China, Maine, with James E. Coney officiating.

JONES-SMITH—Delores Maxine Smith, daughter of Fred and Mabel Smith of Milo, Iowa, to Howard E. Jones, son of

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Elmer and Stella Jones of Earlham, Iowa, on August 7 at the Motor Friends Church, with Gerald Dillon officiating.

VAN HORNE-LANE — Madge Lane, daughter of J. L. and Hattie Lane of Winfall, North Carolina, to Maurice Van Horne of Columbia, North Carolina, at the home of the bride's parents, Aug. 2, with Elizabeth White officiating.

WARING-HADLEY — Genevieve Hadley, daughter of Loren S. and Jeanette Janney Hadley, of Kent, Ohio, to Charles D. Waring of Baltimore, Maryland, on July 9, at the Friends church in Wilmington, Ohio, with the father of the bride officiating, assisted by the grandfather of the groom, Edward T. Waring of Lakeland, Florida.

DEATHS

WINSLOW — Leland Joshua Winslow, aged thirty years, suddenly on July 15, at Elizabeth City, North Carolina. He was the son of Henry E. and Martha White Winslow of Belvidere, North Carolina, a birthright member of Up River Friends Church, where services were conducted by Elizabeth White, Bertha U. S. White, and Carl Yow. Surviving are his widow, Operzine Cook Winslow; one son, Francis J.; his father, a sister, and three brothers.

FARR—Manie A. Farr, suddenly at her home in Chicago on August 15. She was the daughter of Illa H. and Eudora A. Wright. In 1913, she was united in marriage with Willard H. Farr. She was a graduate of Penn College, and was active in the work of the church, a charter member and elder of Evanston Meeting. Surviving are the husband; two daughters, Marie Ackley of San Mateo, California, and Esther Brady of Whittier, California; and two grandchildren. Burial was in Ridgewood Cemetery.

PARKER—Anna Taylor Parker, wife of Lindley E. Parker, on July 29, at her home in Baltimore, Maryland. She was an elder of Baltimore Meeting, Homewood, and clerk of its Meeting on Ministry and Counsel. Friends who have attended Baltimore Yearly Meeting will recall her gracious welcome and careful provision for their over-night entertainment. She was a trustee of the Yearly Meeting and active on many committees; her home was open both to young and old.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship. 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA

Friends Meeting, 127 N. E. First Avenue, elevator to third floor. Worship, First day at 3:00 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone Wh. 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

VINEYARD HAVEN, MASSACHUSETTS

Martha's Vineyard Meeting for Worship, First Days at 10:45 a.m. at Hebrew Center. First Day school following. Children cared for. Correspondent, Albert L. Scott, Jr., Telephone V.H. 24-m-2.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

In the early days, before the advent of automobiles, which advent has turned the world upside down, the guests of the Inn came 75% from Philadelphia and vicinity and 25% from New York and its environs. The automobile drove the Belvidere Division of the Pennsylvania Railroad out of business. It was a delightful ride up the Delaware Valley, only to be compared with the trip across the hills of northern New Jersey, by the Lackawanna Road from New York City. Today the figures are reversed and, in addition, as the Inn has grown in reputation, guests are coming from further afield. Looking over the register of the Inn a few days ago, we found guests from the following scattered homes—Houston and Texarkana, Texas; Miami, Palm Beach, Clearwater, Coral Gables and St. Petersburg, Florida; Plymouth, N. H.; Willoughby, Cleveland, Toledo and Lakeland, Ohio; Chicago, Ill.; San Francisco and Coronade, Calif.; Fairmount, Webster Springs and Wheeling, W. Va.; Columbia, S. C.; Des Moines, Iowa; Roanoke, Va.; Boston, Mass. It has been estimated that there are five million people in the United States who are descended from Friends, who have wandered away from Quaker centers, but who still cherish their descent. Many of these far away and welcome guests are of this description and, of course, some are still isolated members.

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